

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 85, 2026

"Defeating Tyranny in the Realm of Thought"

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Fake Quotes & Violent Threats

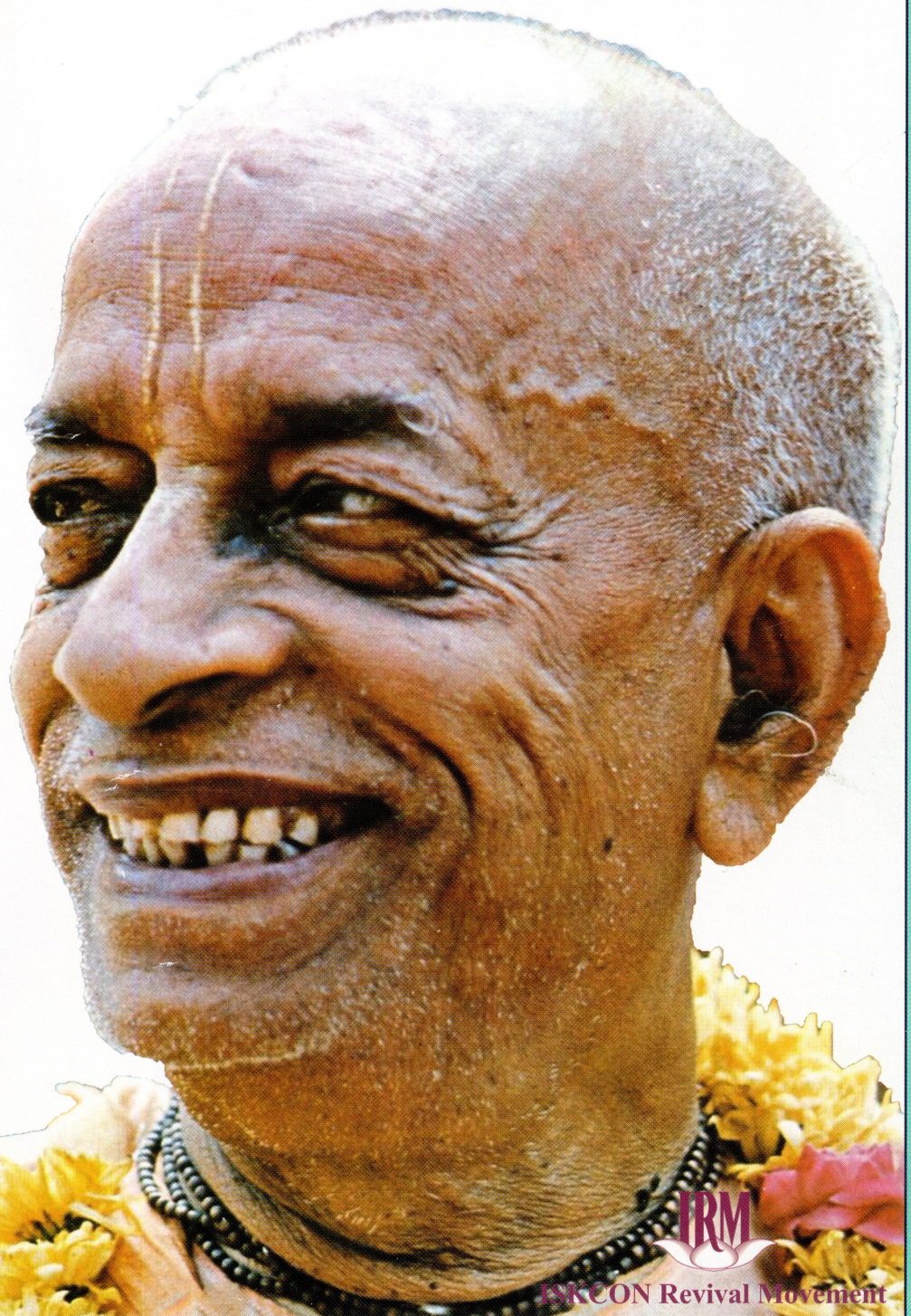
Also in this issue:

The GBC's Guru Trickery

GBC Guru Fails His Own Test

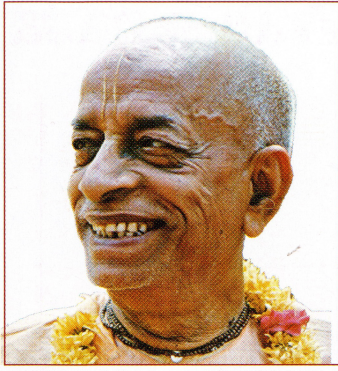
ISKCON Scholars Fail Scholarship

GBC Guru Follows IRM



IRM

ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Do Labels Matter?

Welcome to Issue 85 of *Back To Prabhupāda (BTP)*.

Consider the spiritual situation of two hypothetical devotees, Devotee A and Devotee B, who have both taken up Kṛṣṇa consciousness recently:

A) Devotee A correctly accepts Śrīla Prabhupāda as his *dikṣā* guru, i.e. he is what ISKCON's leadership labels a "ṛtvik", but he is not very strict in following Śrīla Prabhupāda's orders.

B) Devotee B is a disciple of one of the GBC gurus. This GBC guru instructs his disciple, Devotee B, to very strictly follow Śrīla Prabhupāda, because the GBC has mandated that Śrīla Prabhupāda is ISKCON's pre-eminent *śikṣā* guru (**GBC Resolution, 404, 1999**). And thus Devotee B, due to following Śrīla Prabhupāda as his *śikṣā* guru, follows all the rules and regulations that Śrīla Prabhupāda has given, such as chanting 16 rounds, following the 4 regulative principles, reading his books everyday, etc. – as well as obeying Śrīla Prabhupāda's orders to distribute his books and other instructions – in a much stricter manner than Devotee A.

Hence, can it not be said that this whole "guru" dispute – over whether one is correctly calling Śrīla Prabhupāda the *dikṣā* guru, rather than only calling him the *śikṣā* guru – is in *practice* irrelevant? For, despite the "wrong" label, Devotee B is still following Śrīla Prabhupāda strictly, while Devotee A is not.

1) If we are interested in following Śrīla Prabhupāda's orders, then the standard is to follow them fully, not just "better" than someone else. And even if one considers it just a "label", Śrīla Prabhupāda did order in the July 9th, 1977 directive that everyone should consider themselves initiated "**disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada**", and thus have Śrīla Prabhupāda as their *dikṣā* guru. And hence we should follow this order of Śrīla Prabhupāda as well.

2) However, in practice, it is more than a label, as it has major implications for how we offer our food to turn it into *prasādam*, how we worship and relate to Śrīla Prabhupāda, and other practical matters. In particular, Devotee B would also practically be following, as his "life and soul", his GBC guru, and if the

GBC guru "falls down" or gives any instruction different to Śrīla Prabhupāda's teachings, then it can absolutely devastate the life of Devotee B. And even if the GBC guru only tells Devotee B to just read Śrīla Prabhupāda's books and follow them, and plays hardly any role in his life, then he is trying to behave like a *ṛtvik* rather than a *dikṣā* guru anyway!

3) We can also note that, from the perspective of the GBC guru of Devotee B, the "label" is everything. If Śrīla Prabhupāda is the "*dikṣā*" guru, then the GBC guru would be forced to only be a *śikṣā* guru at best. Which means two things:

a) Whereas there can only be one *dikṣā* guru, as the *śikṣā* guru, he can be just one of many.

b) He will not be regarded by his disciple "as good as God", receive money in the form of "*dakṣiṇa*", and so many other benefits.

Hence, the difference between "as good as God" or just another *śikṣā* guru, for the GBC guru, is absolutely life-changing, and hence he will fight to the death for this "label", as we have observed!

3) Turning to Devotee A, it is a fact that to be an initiated disciple of Śrīla Prabhupāda *will* just be a meaningless label if one does not follow Śrīla Prabhupāda strictly. Because there is no meaning to saying one has accepted Śrīla Prabhupāda as one's guru if one does not accept his orders. And in *BTP*, we have documented that "ṛtviks" who are supposedly Śrīla Prabhupāda's disciples can also deviate just like those Śrīla Prabhupāda disciples who are ISKCON leaders. For example, we have shown them not following the POP (Prabhupāda-Only Paradigm) of *only* accepting Śrīla Prabhupāda as the *source* of one's authority, instructions and books.

Thus, in conclusion:

Labels do matter, but only if one accepts the *meaning* of the label, and thus follows Śrīla Prabhupāda strictly in every respect. Otherwise, a label will become nothing other than just a label. A number of articles in this issue explore this point further.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

IRM Leads Others in Defending Śrīla Prabhupāda

Below we again document how the IRM leads the way in setting the spiritual standards that even ISKCON's leaders must follow.

Adopting the IRM's mission

The IRM has been at the forefront of exposing the misleading carried out in Śrīla Prabhupāda's name by ISKCON's leaders. And one of these ISKCON leaders himself, GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")**, has stated that this mission of the IRM must be followed by every ISKCON devotee:

"It's often the leaders who take the lead in misleading, but it is the duty of those committed to the tradition to point out misleading wherever it occurs. It's not palatable. It's not pleasant. It will be misunderstood [...] our desire for peace and harmony should not come at the cost of tolerating that which should not be tolerated." (BVKS, Lecture, 21/11/25, emphases above, and in the rest of this issue added)

BVKS makes it clear that, just as the IRM has been doing for decades, ISKCON's leaders must be exposed, regardless of the disturbance this may cause in ISKCON. This, of course, renders the frequent criticism of the IRM, that we simply "fault-find", "criticise" and "offend" devotees, as not just being wrong, but in the case of BVKS, also extremely hypocritical, as we shall see on page 8 of this issue.

Following in the IRM's footsteps - 1

The above statement was made by BVKS to justify a lecture he gave in which he criticised a fellow GBC guru by using exactly the same points made earlier by the IRM. In the BTP 40 article, "The Truth About Guru, Sādhū and Śāstra", we defended Śrīla Prabhupāda's teachings from an attack by ISKCON GBC guru **HH Hridayānanda Dāsa Goswami ("HD")**. We had detailed how HD had doubted Śrīla Prabhupāda describing the pastime of Lord Kṛṣṇa supplying unlimited cloth to Draupadī to save her from being disrobed. Śrīla Prabhupāda mentions this pastime in the purport to *Śrīmad-Bhāgavatam* 1.8.24. We then defended Śrīla Prabhupāda's teachings from this challenge by using the principles of *Guru, Sādhū* and *Śāstra*.

And now, ***12 years later***, in a lecture on 14/11/25, BVKS has used this same example and the same points we had made in order to expose and condemn HD:

"Hridayānanda Dāsa Goswami [...] comes up,

'I seriously wonder if this incident took place'. Now if we are to accept *guru* and *sādhū* [...] then we have to accept the incident of the attempt to disrobe Draupadī, and Kṛṣṇa providing unlimited cloth."

Thus, not only does BVKS state that we must do exactly the same thing that the IRM has already been doing in exposing ISKCON leaders, but then does it by even using the same incident that the IRM exposed long ago!

Following in the IRM's footsteps - 2

Another deviation we have been at the forefront of exposing is ISKCON temples offering a hodgepodge of "new age"-type courses marketed as spirituality, instead of offering direct Kṛṣṇa consciousness as Śrīla Prabhupāda ordered. Thus, for example, as far back as 2005, in BTP 10, we exposed how Bhaktivedanta Manor (BM), ISKCON's largest European temple, and the headquarters of ISKCON UK, was offering courses in "Art of Henna", "Ayurvedic Head Massage", and "Indian Feng Shui". As well as offering courses in "*mantra* meditation" for a fee, and claiming that it offered mundane material benefits. Further examples of such courses were also exposed by us in BTP issue nos. 16, 31, 50, 68, 73 and 74. We documented how such activities are not in line with Śrīla Prabhupāda's teachings.

And now BVKS has also decided to follow in our footsteps again and expose the courses that are continuing to be offered at BM. Thus, a lecture given on 10/6/25 by BVKS is devoted to exposing –

"the wide variety of courses they [BM] offer, ranging from gut health [...] being climate conscious"

– and condemns such courses using the same points we made earlier, even using the same "new age" terminology we used to describe such courses, with BVKS calling them:

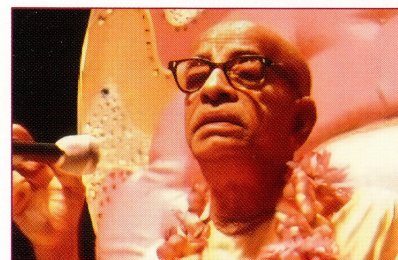
"new-age clap-trap mumbo-jumbo".

Supporting spiritual murder

In criticising HD for doubting Śrīla Prabhupāda's teachings regarding the disrobing of Draupadī as mentioned above, BVKS uses the harshest language possible against HD. BVKS states, amongst many other things, that HD:

"insults his own guru, he insults Vyāsa, he insults the previous *ācāryas*, and he insults the whole tradition."

And that HD is also guilty of spiritual suicide and spiritual murder:



Śrīla Prabhupāda: IRM defends him against ISKCON's leaders

"attitude is spiritually suicidal. And when you propagate it to others, it is spiritual murder."

BVKS therefore invites all of us to doubt HD's spiritual position:

"It would be spiritually healthy to have serious doubts about the spiritual standing of Hridayānanda Dāsa Goswami."

(Quotes above from BVKS's lectures on 14/11/25 and 21/11/25)

Obviously, if HD is insulting all of one's spiritual authorities and committing spiritual murder, he cannot be a bona fide guru, as he is functioning in an *opposite* manner to that of a guru. For a guru is supposed to *give* one spiritual life – not murder it! And, as no other gurus in ISKCON have condemned HD for such spiritual murder, then *they* would also be complicit in such activity and thus also not fit to be gurus either. However, BVKS still does not state the obvious, and openly call for *all* gurus in ISKCON (at least other than himself) to be removed as gurus, for either committing or allowing such spiritual murder. Because if he did, then his own guru position would also be under threat, as his guru authorisation came from these other false gurus acting as GBC members.

Conclusion

As a *sannyāsi* and *dikṣā* guru, BVKS is supposed to be offering spiritual leadership to the rest of ISKCON. However, he honestly admits his failings in this regard by confessing:

"I should have spoken about this long before, I apologize for not doing so. Better late than never."

(BVKS, Lecture, 21/11/25)

In addition to the examples given here, we have also documented BVKS making the same points as the IRM, long after we have made them, on other Kṛṣṇa conscious subjects – for example, see BTPs 22, 33 and 42. We appreciate BVKS being inspired to follow in our footsteps and defend Śrīla Prabhupāda's teachings. But, as we have shown, he would be better served to just tell everyone to read BTP!

The GBC's Śikṣā Guru Trickery

The previous article highlighted GBC voted-in guru **HH Bhakti Vikāsa Swami** ("BVKS") following the IRM in opposing Śrīla Prabhupāda's teachings being challenged and rejected. As BVKS has a greater reach within ISKCON circles than we do, we present a further exposé regarding how ISKCON leaders reject Śrīla Prabhupāda's teachings, which he may also hopefully help to broadcast. But more importantly, we will show how such exposés have a major consequence for Śrīla Prabhupāda's official position in today's ISKCON.

Direct attack

The previous article referred to how GBC guru **HH Hridayānanda Dāsa Goswami** ("HD") had doubted Śrīla Prabhupāda's teaching regarding the disrobing of Draupadī. However, HD has also directly stated that Śrīla Prabhupāda's teachings are just plain wrong. For example, Śrīla Prabhupāda states that the *Mahābhārata* was written down via Vyāsadeva dictating it to Śrī Gaṇeśaji:

"Śrī Gaṇeśaji took up the charge of not-ing down the dictation on the condition that Vyāsadeva would not stop dictation for a moment. The Mahābhārata was thus compiled by the joint endeavor of Vyāsa and Gaṇeśa."

(SB, 1.9.6-7, purport)

However, HD directly contradicts Śrīla Prabhupāda by stating that the above is merely a "Hindu legend", as nothing was ever written down, as it was an "oral society":

"Vyāsa's [...] He didn't write anything. There are Hindu legends about Vyāsa dictating to Gaṇeśa, [...] 5,000 years ago roughly when these events took place, India was an oral society [...] No one writes anything"

(HD, Interview, 14/1/24)

But Śrīla Prabhupāda specifically addresses the issue of it being an "oral society", because the writing was done specifically for the benefit of those in the future in *Kali-yuga*, who would have poor memories:

"In the advancement of Kali-yuga, as I have several times described, that this memory will be decreased. [...] So just to give us remembrance again, the books are... Vyāsadeva, he wrote those Vedic tradition into books. [...] Before that, there was no writing. Only by hearing, by memory, the students will grasp the whole thing, and coming down, tradition."

(Śrīla Prabhupāda, Lecture, 3/12/66)

Not even śikṣā guru

And this is just the tip of the iceberg. In many previous issues, we have been documenting ISKCON leaders wholesale challenging and contradicting Śrīla Prabhupāda's teachings. More examples from HD:

1) Śrīla Prabhupāda's teachings can be rejected unless they are on what HD decides are "spiritual things" (BTP 22);

2) Rejects Śrīla Prabhupāda's teachings regarding "causeless mercy" (BTP 65);

3) Spiritual pastimes described by Śrīla Prabhupāda may be incorrect, a tale, not śāstric, "casual" like from a "story-teller", because he does not check facts (BTP 76).

Examples from other ISKCON leaders:

4) Śrīla Prabhupāda's purports are not authoritative and contain "mistakes" – GBC voted-in guru **HG Drutakarmā Dāsa** (BTP 68).

5) There is a better way of thinking than that given by Śrīla Prabhupāda – GBC voted-in guru **HG Mahātmā Dāsa** (see BTP 57).

And the GBC has not censured the leaders for doing this. Which means that Śrīla Prabhupāda is not even being accepted as ISKCON's "preeminent" śikṣā guru, even though the GBC claims that Śrīla Prabhupāda is ISKCON's "preeminent śikṣā guru" (GBC Resolution 404, 1999). Rather, this resolution appears to be just for show, so that even though the GBC has replaced Śrīla Prabhupāda as ISKCON's *dikṣā* guru, they can claim that they are still apparently keeping "Śrīla Prabhupāda in the centre".

Must distribute BBT books

In this year's GBC resolutions, it states:

"The GBC approves the "Principles and Practices/Dikṣā-guru projects" position paper."

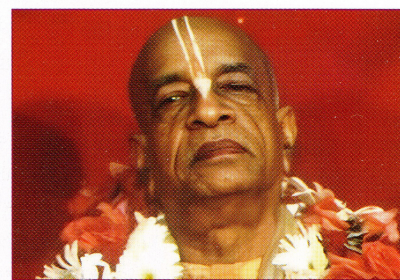
(GBC Resolution 702.03, 2025)

This GBC paper (henceforward "PP") also states that –

"Śrīla Prabhupāda is the preeminent śikṣā-guru for all ISKCON devotees, for now and for the future."

– and in furtherance of this, PP states that an earlier GBC resolution that had been passed to promote the distribution of Śrīla Prabhupāda's books, must be strictly followed by the GBC gurus:

"This resolution [GBC Resolution 411 from 2004] was put in place because disciples may become overly focused on distributing their dikṣā-guru's books, thus causing a significant decrease in the distribution of Śrīla Prabhupāda's books. [...] ISKCON's dikṣā-



Śrīla Prabhupāda: His books being minimised by the GBC

gurus should instruct their disciples to follow the above GBC resolution."

This GBC Resolution 411 had stated that:

"No ISKCON temple or zone should do mass book distribution of non-BBT books in a proportion greater than, in total, 5% of the value of the BBT books distributed."

(GBC Resolution 411, 2004)

Hence, the commitment to Śrīla Prabhupāda's "preeminent śikṣā guru position" is made by claiming to promote the distribution of his books, by mandating that virtually only BBT books should be distributed.

BBT trickery

However, this is trickery. Because distributing BBT books is *not* the same as distributing Śrīla Prabhupāda's books, since the BBT prints many non-Prabhupāda books. And, indeed, some of these are mass-distributed on the streets by ISKCON temples. Thus, the resolution does not ensure that the distribution of Śrīla Prabhupāda's books will predominate.

PP admits that Śrīla Prabhupāda's books:

"have a special potency to turn the hearts of the conditioned souls toward Kṛṣṇa and His devotional service."

Hence, if the GBC was actually committed to promoting Śrīla Prabhupāda as ISKCON's "preeminent śikṣā guru", it would:

1) Order that only Śrīla Prabhupāda's books, not just "BBT" books, be distributed.

2) Ensure no other books are distributed. Because, since the "special potency" of Śrīla Prabhupāda's books has not been attributed to being possessed by other books, then the distribution of any other books would be *reducing* the potency of book distribution.

Conclusion

As a very bare minimum, the GBC should mandate that Śrīla Prabhupāda's teachings are never to be challenged and only his "special potency" books should be distributed. But it cannot even do that.

“Supplementing” Śrīla Prabhubāda’s Books

In the previous article, we noted that the GBC has made a commitment to distribute BBT books, which one would think is the same as distributing Śrīla Prabhubāda’s books. After all, the clue is right there in the name, the Bhaktivedanta Book Trust, as in the books of A.C. Bhaktivedanta Swami Prabhubāda. And it is a fact that the BBT was set up to publish Śrīla Prabhubāda’s books. In the BTP 67 article, “Using Authorisation for Deviation - 2”, which can be read here, we established this fact:

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However, we noted that the BBT routinely prints many non-Prabhubāda books, and a new example of this is the announcement that the BBT will soon publish a translation of “*Bhakti-rasāmṛta-sindhu*” (*BRS*), along with commentaries. The person in charge of the project is GBC voted-in guru **HH Devāmṛta Swami (“DS”)**. However, this is a book that Śrīla Prabhubāda has already given to us as a summary study, in *The Nectar of Devotion* (*NOD*). Given this fact, did Śrīla Prabhubāda want his disciples to translate *BRS*?

NOD more than sufficient

Śrīla Prabhubāda directly addressed his providing us the *NOD* rather than a straight translation of *BRS*:

“Our Nectar of Devotion and KRSNA are already published and these two books alone can keep any one in Kṛṣṇa consciousness perpetually.”

(Śrīla Prabhubāda, Letter, 15/7/70)

“I am sure that you are already well familiar with the requirements of devotional service and in any case they are fully elaborated in our various literatures like *Nectar of Devotion*.”

(Śrīla Prabhubāda, Letter, 12/2/71)

“*Bhakti-rasāmṛta-sindhu*. That is in Sanskrit. It will be difficult for you. Therefore I have presented a summary study, and the summary study has come to 407 pages. [...] So the whole substance is creamed. You should take advantage of this. [...] So these things, one after another, everything is very clearly explained in this *Nectar of Devotion*.”

(Śrīla Prabhubāda, Lecture, 23/6/70)

So, the first conclusion is that Śrīla Prabhubāda stated that his *NOD* was more than sufficient for everyone’s spiritual needs, since he had specifically extracted all the necessary “cream” from *BRS*.

Śrīla Prabhubāda stopped his *BRS*

Though Śrīla Prabhubāda was open to himself providing *BRS* –

Śrīla Prabhubāda: “*Nectar of Devotion*. This is *Caitanya-caritā...*, I mean to say, *Bhakti-rasāmṛta-sindhu*. Yes. “The summary study of Śrīla Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu*.” [...]

Professor: “But original text is not given.”

Śrīla Prabhubāda: “Then it will be very big volume. Therefore we have given summary study. But if time we get, we shall give the original text also.”

(Room Conversation, 5/9/73)

– DS states that though Śrīla Prabhubāda started translating *BRS*, he did not continue it, and thus did not consider the project necessary:

“Now bear in mind that Śrīla Prabhubāda started his translation and commentary on *Bhakti-rasāmṛta-sindhu*. He did the first 25 verses. For some reason, he didn’t continue.”

(DS, Interview, 6/10/25, quotes in shaded boxes below are also from this interview)

DS states that Śrīla Prabhubāda did not continue the project of providing *BRS* for some unknown reason. But we have already established why he would not have felt the need to continue this project: we have just quoted him stating that the “cream” of *BRS* he gave in *NOD* was more than sufficient.

But, whatever the reason, the second conclusion is that Śrīla Prabhubāda did not consider *BRS* necessary.

Whose dream?

Given that Śrīla Prabhubāda did not feel it necessary to provide the full *BRS* himself, it would seem very unlikely that he would then ask his disciples to translate this text. However, DS claims about the BBT’s new *BRS*:

“So this is a fulfilment of a dream. Śrīla Prabhubāda wanted his followers to publish books.”

But was it Śrīla Prabhubāda’s “dream” that his disciples produce *BRS*? And if so, then where does Śrīla Prabhubāda ever state this “dream”? DS also claims that Śrīla Prabhubāda “wanted” his followers to publish books. But if he “wanted” them to publish *BRS*, then where does Śrīla Prabhubāda ever state this? DS provides no such quotes. Nor do such quotes, wherein Śrīla Prabhubāda states such a “dream” or desire for his disciples to produce *BRS*, exist in the Vedabase. Given this fact, the only conclusion one can reach is that the *BRS*



HH Devāmṛta Swami (L): Not satisfied with only Śrīla Prabhubāda’s books

project is DS’s dream, not Śrīla Prabhubāda’s.

Do we require “supplementation”?

DS justifies the need for the *BRS* project by claiming that:

“first you should be well grounded in Prabhubāda’s books. That’s the main meal. Let’s make no mistake about it. But once you have feasted on the main meal, then you have these supplementary texts to add further delight to your life.”

But Śrīla Prabhubāda never stated that we should not be satisfied with the “main meal”, and instead seek out “supplementary” items to “add further delight” to our lives. Rather, Śrīla Prabhubāda actually stated:

“the condition of my health is very deteriorating. So I preferred to come to Vṛndāvana. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present doesn’t matter.”

(Śrīla Prabhubāda, Arrival Speech, 17/5/77)

The above is very significant, because it was stated when Śrīla Prabhubāda was anticipating that he could physically depart at any moment. And yet his actual desire was that he had already given whatever he wanted to say in his books, and thus there was no need for any “supplementary” or “new” information. Thus, DS is proposing that we need to add a “delight” to our life that Śrīla Prabhubāda did not ask us to seek out.

Conclusion

If we go by Śrīla Prabhubāda’s statements, rather than DS’s claims, then we find that:

a) He considered *NOD* sufficient and did not ask that *BRS* be produced;

b) He did not state that his books need to be “supplemented”.

The Guru's Order Comes First

In the article on page 4, we noted that though the GBC officially claims to accept Śrīla Prabhupāda's authority as the *śikṣā* guru for ISKCON, in practice it does not. This thus leads to a *de facto* rejection of Śrīla Prabhupāda's authority. A related position is to claim that one does not even need Śrīla Prabhupāda's authority at all before engaging in any activity.

Authority not needed

In an interview, ISKCON Bangalore Temple President **Madhu Paṇḍit Dāsa** ("MPD") set out a system for conducting spiritual activities.

Step 1: Intuition, not order

Interviewer: "you're constructing apartments in the name of building houses near to the temple and you **never got the quote** of it. You were just **driven by intuition**."

The interviewer alleges that MPD acted on "intuition" rather than an order from Śrīla Prabhupāda.

Step 2: Quotes come later

Interviewer: "Later on I heard that you got the quote of Prabhupāda [...] you can construct apartments [...]"

MPD: "Townships, spiritual townships."

Interviewer: "So you get it even **before you get the quote** of Prabhupāda."

The interviewer then alleges that it was only later on that MPD found a quote from Śrīla Prabhupāda authorising the actions he had already taken.

Step 3: Because of chanting 16 rounds

MPD: "**Yes**. If you **chant 16 rounds all these things will** come. [...] everything will come, **then you go and find the quote**. You **will find** Prabhupāda wanted that. In fact after Akshaya Patra, that was **only after, that we got so many quotes**."

1) In response, MPD confirms everything the interviewer had just stated. That one can act first without an order from Śrīla Prabhupāda, because subsequently, one will automatically always find a quote from Śrīla Prabhupāda justifying one's actions.

2) He states that such post-action discovery of quotes is guaranteed as long as one chants 16 rounds.

New deviant philosophy

We can therefore summarise this system as follows:

1) Chant 16 rounds.

2) You do not need an order from Śrīla Prabhupāda to act.

3) Whatever action you take will subsequently be found to be bona fide due to discovery of orders from Śrīla Prabhupāda sanctioning your action.

Further, this system has been "proven" to work, as there are two examples where quotes were later found that supposedly showed that the action taken earlier was authorised by Śrīla Prabhupāda:

i) Constructing spiritual townships by the temple.

ii) "Akshaya Patra" or the program for providing mid-day meals in schools.

However, this philosophy of –

a) "**Act first and look for an order later**";

b) "**Chant 16 rounds and you will definitely find that order**"

– is actually a new deviant philosophy that has been invented, because Śrīla Prabhupāda has not taught the above way of following him. Because Śrīla Prabhupāda has not taught the above is alone enough to render it deviant. But we can also show that what is stated in Śrīla Prabhupāda's books for how he should be followed is the exact opposite of the philosophy given above.

The bona fide method

The method of following the spiritual master, Śrīla Prabhupāda, is stated in Śrīla Prabhupāda's books as being:

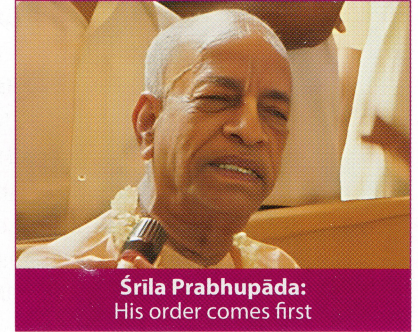
"**The order of the spiritual master is the active principle in spiritual life.**"

(Cc., Ādi-līlā, 12.10)

This means that because the order of the spiritual master is the **active** principle in spiritual life, one cannot **act** without it. Thus, it is absolutely essential that one **first** has the guru's order in hand before one does anything. Which is the exact opposite of the philosophy given in point a) in the previous section, which states that one can act first and hope to find the order later. And thus even if one manages to find the order later, one would *still* be disobeying the teaching given above, that one should always seek his order *first*.

Gambling philosophy

If we now turn to point b) given in the earlier section – that as long as we chant 16 rounds, we will find the quotes later, just as MPD claims he did in the two cases cited – we can show that this is not always guaranteed to happen. And MPD should know this better than anyone else, because:



Śrīla Prabhupāda:
His order comes first

1) He was strictly chanting 16 rounds.

2) But he had not consulted Śrīla Prabhupāda's orders regarding the system for initiation in ISKCON.

3) He therefore accepted **HH Jayapātāka Swami** as his *dikṣā* guru, which he admits resulted in him being "offensive" to Śrīla Prabhupāda (MPD, Vyāsa-pūjā offering, 2025).

4) Only later, after he received *The Final Order* from the IRM, and consulted Śrīla Prabhupāda's orders, did he realise that he had disobeyed Śrīla Prabhupāda in following one of the 11 *dikṣā* gurus supposedly appointed by Śrīla Prabhupāda:

"In 1999 for the first time, those who were having a reform movement within ISKCON, the literature created by them, **The Final Order**, came to me. [...] I had thought that these 11 people were appointed by Prabhupāda."

(MPD, TV9 Interview, 29/5/11)

So, sometimes one will definitely find Śrīla Prabhupāda's quotes later to justify one's actions, but sometimes one may not. Thus, not only does this philosophy not work, but it can cause one to commit offences as admitted above. And therefore, we are advised to have the guru's order first **before** acting, rather than look for it afterwards. Otherwise, one is gambling that one will definitely be proven correct later on by successfully finding the quotes to prove that one was acting in a bona fide manner.

Conclusion

We saw above how this philosophy can be dangerous because it can cause one to commit offences to Śrīla Prabhupāda. However, we can further note that the only way one can even espouse such a philosophy – that one's actions will **always** be in line with Śrīla Prabhupāda's orders even **without** an order from Śrīla Prabhupāda – is if one is so empowered so as to be infallible. Hence, unless one is actually on this level, such thinking can become very dangerous and offensive.

GBC Guru Fails His Own POP Test

On page 3, we discussed **HH Bhakti Vikāsa Swami ("BVKS")** following our example in taking his fellow GBC guru colleague **HH Hridayānanda Dāsa Goswami ("HD")** to task for doubting Śrīla Prabhupāda's statements. HD issued a reply to this attack on 1/12/25, and the excerpts in the shaded boxes are taken from this reply. The POP, or the Prabhupāda-Only Paradigm, is the basis for the IRM, and states that every claim about Śrīla Prabhupāda's teachings must be substantiated only by direct, recorded statements from Śrīla Prabhupāda. HD states he is a follower of this standard by claiming that:

"everything I'm doing, I can **trace back to a direct statement** of Prabhupāda or many direct statements of Prabhupāda strongly encouraging it."

We will therefore examine his claims by applying this same POP standard which he states guides all his actions.

Mundane education required

"I wasn't going to learn much *bhakti-śāstra* at the University of California in Berkeley in 1969 [...] and yet Prabhupāda told me to stay there. He said because I had to get that, quote unquote, "mundane education""

HD claims that Śrīla Prabhupāda told him to stay at university in order to get "mundane education". This is an interesting claim, because we have not seen Śrīla Prabhupāda preach as a general principle that devotees should "get mundane education". So HD was asked to provide the evidence for this claim. He replied that the evidence exists in:

"the first letter I received from Prabhupāda"
(HD, Email, 13/12/25)

However, when asked to produce this letter, HD claimed that the letter in question:

"has not survived."

(HD, Email, 15/12/25)

Thus, he has no evidence that this claim of his can be traced back to a direct statement of Śrīla Prabhupāda which actually exists.

Dedicated 50 years

However, HD offered the following reason for why not trusting his claim that he did receive such an instruction would be foolish:

"If some fools choose to think that I have dedicated over fifty years of my life to an instruction that I only imagined in my mind, they are welcome to do so."

(HD, Email, 15/12/25)

Thus, HD's argument is that since he has actually spent the last 50 years getting this "mundane education", he would only have done this if he had indeed received such an instruction. But the facts show the opposite. According to his own words, HD has not spent the last 50 years following the instructions Śrīla Prabhupāda supposedly gave him:

1) He says that in 1969, Śrīla Prabhupāda told him to "stay" in university. Yet, he did the opposite by immediately dropping out of university and joining the temple full-time.

2) He says that he:
"resumed academic studies eight years after receiving my instruction from Prabhupāda."

(HD, Email, 17/12/25)

But when asked what this entailed, he said:
"I returned to Sanskrit in 1978, nine years after Prabhupāda's instruction."

(HD, Email, 20/12/25)

And later when HD went back to university, he received a PhD in Sanskrit.

But learning further Sanskrit was the very thing Śrīla Prabhupāda told him **not** to do:

"You have studied the Sanskrit language for some years, that is sufficient of study, there is no more need."

(Śrīla Prabhupāda, Letter to HD, 6/8/72)

Repeated pattern

In BTP 40, in the article "Śrīla Prabhupāda's Transcendental Position", we documented how, in order to justify his rival *Bhagavad-gītā*, HD had claimed that Śrīla Prabhupāda had supposedly said of the *Bhagavad-gītā*:

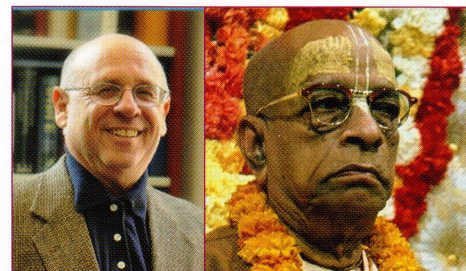
"there can be many translations" and
"his disciples could also translate".

He was recently asked to provide the quotes from Śrīla Prabhupāda for these claims of his, and he replied that:

"The quote that there could be other translations is something I heard for a long time. You can find the quote as well as me, if it survived."

(HD, Email, 15/12/25)

Thus, HD admits that what he claimed Śrīla Prabhupāda directly stated is only something he had "heard", and he was unable to provide any quote for it. He stated that the questioner should search for the quote themselves. But a search reveals that the quote does not exist, a fact HD even tacitly acknowledges by stating that the quote may not have "survived". And he did not even bother to claim that there exists a quote for his other claim, that "his disciples could also translate" the *Bhagavad-gītā*.



Hridayānanda (L): Unable to document orders from Śrīla Prabhupāda

Thus, making claims for which there exists no evidence is a repeated pattern for HD.

Following the Goswamis

"He said because I had to get that quote unquote mundane education in order to persuade other intelligent people [...] and that's exactly what the six Goswamis did."

HD claims the reason that Śrīla Prabhupāda told him to "get mundane education" was in order to persuade "intelligent people". And that this is "exactly" what the six Goswamis did. However, though the Goswamis were learned in subject matters not directly related to Kṛṣṇa consciousness, this learning had all been received long before they even met Lord Caitanya, simply due to their backgrounds:

"before coming to Caitanya Mahāprabhu, these Gosvāmīs, as I told you, they're very learned Sanskrit scholar."

(Śrīla Prabhupāda, Lecture, 29/11/66)

"during Muhammadan's rule [...] these Gosvāmīs, because they were ministers, they were learned, highly learned scholars in Arabic and Persian language."

(Śrīla Prabhupāda, Lecture, 26/12/72)

"six Gosvāmīs [...] All of them belonged to the most enlightened and cultured rich families of the higher castes"

(SB, 1.8.41, purport)

Thus, the Goswamis did not go and get a "mundane education" in order to persuade intelligent people about Kṛṣṇa consciousness, "exactly" as HD claims Śrīla Prabhupāda told him to go and do.

Conclusion

There is no recorded evidence that HD's actions can be traced back to a "direct statement" from Śrīla Prabhupāda, as he claims. The other alternative is to just trust that HD would only be dedicating his life to instructions he must have received from Śrīla Prabhupāda. But we find that he has dedicated his life to doing what Śrīla Prabhupāda told him *not* to do.

Kali-Yuga Hypocrisy Means Double Defeat

In the *Bhagavad-gītā As It Is*, Śrīla Prabhupāda refers to the current age we live in, as:

“this age of hypocrisy”.

(Bg., 6.20-23, purport)

And, as we document below, nowhere is this hypocrisy on full display more than when one attempts to argue against the fact that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. Such hypocritical arguments actually mean a double defeat:

1) Not only are such arguments in and of themselves plain wrong;

2) But the arguments are *also* defeated by *themselves* due to this hypocrisy.

The excerpts in the shaded boxes below are taken from an exchange on 26/6/25 between GBC voted-in guru **HH Bhakti Vikāsa Swami** (“BVKS”) and **Dāmodara Dāsa** (“DM”), a disciple of GBC guru Satsvarūpa.

Pointing out faults hypocrisy

“So, the same way with *ṛtvikism* [...] they have to always point out the faults, real or imagined, of the ISKCON gurus and guru system. [...] So, and that leads to so many offences.”

BVKS refers to those who accept that Śrīla Prabhupāda remains ISKCON's *dikṣā* guru (“*ṛtvikism*”), and criticises their fault-finding. He states that such an activity, even if the faults are “real”, leads to “so many offences”. However, on page 3, we saw BVKS himself engage in an orgy of fault-finding against fellow “ISKCON guru” **HH Hridayānanda Dāsa Goswami**, accusing him of “spiritual murder” and other things. So he is hypocritically doing the same as what he criticises us for doing!

Never heard of *ṛtvik* hypocrisy

“we'd never heard of *ṛtvik* initiations [...] a whole book purporting to uphold this *ṛtvik* theory, which again we'd never heard of, was written by Krishnakant Desai and that's become like the Bible of *Ṛtvikism*.”

BVKS claims that he had never “heard of *ṛtvik* initiations”. Yet “*ṛtvik* initiations” were ordered by Śrīla Prabhupāda in writing for the whole of ISKCON from July 9th, 1977 onwards. And, BVKS's whole guru successor belief system is that Śrīla Prabhupāda appointed these *ṛtviks* to conduct *ṛtvik* initiations, and these persons were to later supposedly transmogrify into *dikṣā* gurus – i.e. the Great Guru Hoax, Part 1. Thus, BVKS hypocritically believes in something he claims he had never heard of! What neither he nor anyone else has actually

ever heard of, is the idea that *dikṣā* gurus are ordered not by directly being ordered as *dikṣā* gurus, but via ordering them as *ṛtviks*, who are to then automatically turn into *dikṣā* gurus – which is what BVKS claims happened.

Following Prabhupāda hypocrisy

“you were initiated by His Holiness Satsvarūpa Dāsa Goswami [...] in June of 1978 [...] and so you've been in Kṛṣṇa consciousness following Śrīla Prabhupāda's instructions for almost 50 years.”

BVKS refers here to the spiritual position of DM, and describes this to mean that he has been following Śrīla Prabhupāda's instructions, rather than those of Satsvarūpa, for almost 50 years, while only receiving initiation from the latter. BVKS is thus describing a system in which one mainly follows Śrīla Prabhupāda's orders, and thus receives transcendental knowledge from him, while someone else mainly just provided the initiation ceremony. Hence, hypocritically, BVKS is actually describing something like the very “*ṛtvik*” system he is trying to refute!

See “if in line” hypocrisy

“you may think, ‘Oh, I'm really doing **everything for Prabhupāda**,’ but **you have to see** if we're actually in line with **what he teaches**.”

BVKS correctly states that we must check if what we are doing is in line with what Śrīla Prabhupāda teaches. But BVKS needs to apply this advice to himself, because he is unable to show that the following, which he supports, are in line with what Śrīla Prabhupāda teaches:

1) That the 11 *ṛtviks* Śrīla Prabhupāda appointed were to automatically transmogrify into *dikṣā* gurus as soon as Śrīla Prabhupāda physically departed.

2) That the GBC was authorised by Śrīla Prabhupāda to vote in *dikṣā* gurus.

“Take disciples” hypocrisy

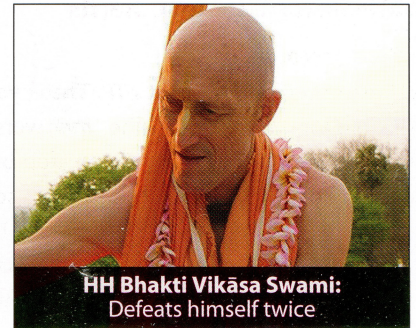
DM: “Also, didn't Śrīla Prabhupāda say that, you know, disciples should take disciples”

BVKS: “Oh, **very clearly**”

DM: “That should become guru. I've read it, I've seen it, I've heard it”

BVKS: “**So many times**. So many times.”

BVKS claims that Śrīla Prabhupāda “very clearly” and “so many times” ordered that his disciples “should take disciples” and thus become *dikṣā* gurus. However, the facts are that:



HH Bhakti Vikāsa Swami:
Defeats himself twice

1) There is no record of Śrīla Prabhupāda issuing an order to his disciples which actually states that they “should take disciples”.

2) If BVKS wishes to interpret Śrīla Prabhupāda's many orders for one to “become guru” and other statements (which actually order preacher *śikṣā* gurus) as supposedly being *dikṣā* guru orders, then BVKS would yet again be guilty of hypocrisy. Because such orders have never been restricted by Śrīla Prabhupāda to apply exclusively to his *male* disciples. And thus, BVKS, as a leader of the movement against female *dikṣā* gurus, has to accept that such orders cannot be orders for one to become a *dikṣā* guru, otherwise he would be claiming that Śrīla Prabhupāda “clearly” ordered female *dikṣā* gurus “so many times”!

Blaming Śrīla Prabhupāda

“many just, they couldn't find their faith in ISKCON gurus as they are now. But that would seem to me to be almost an indictment of Śrīla Prabhupāda, that he couldn't produce anyone who you could put faith in.”

BVKS claims that not having faith in ISKCON gurus means that Śrīla Prabhupāda couldn't produce anyone to have faith in. But there are persons who are correctly following Śrīla Prabhupāda, and thus one can have faith in them as preachers or basic instructing gurus. And thus, Śrīla Prabhupāda did produce persons one can have faith in. However, we are not supposed to have faith in cheaters and unauthorised misleaders, who falsely claim to be successors to Śrīla Prabhupāda.

Conclusion

You can show that an argument one puts forward is false. Additionally, you can also show that the argument is hypocritical and thus contradicts the very position being put forward. And that is exactly what we have done here, leading to a double defeat for those attempting to oppose Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru.

BTP Interactive

Appreciation and Comments

"Hare Kṛṣṇa,

I just received the latest *BTP*. Thank you for sending it. I was reading the 'rtvik worse than child abuse' article, but had to stop because it made me ill. It's so depressing to see devotees, who have the greatest gift to be had, fall into apparent madness to justify their acts. I'll read more later after I recover. Thanks for sending it and for keeping up this valuable work. *Hari Bol!*"

- **Haristanu Devi Dāsi, Oregon, USA**

"Re. "Are GBC Gurus On the Level of the Goswamis", *BTP* 84:

So because HH Śivārāma Swami can write a nice book with stuff that he made up, that is all it takes to now be on the level of the 6 Goswamis. Does this make him number seven? If his book is so good, why not elevate him to the level of Vyāsadeva? So have we reached a level of spiritual enlightenment that now the bar is so low it doesn't take much to being an enlightened being? I would say yes, if we were talking about New Age circles where you basically do your own thing and make up your own religion and you are your own God, and there's no rules and no requirements.

But we're talking about ISKCON. With this news announcement, it appears to me that ISKCON has fallen. It is now a game of who can pat each other's back the best and who can have the biggest title. It's a boys club of ego-trippers.

Hope all is well, Krishnakant."

- **Aaron Joy, Maine, USA**

Editor replies:

In support of the points you have made, we can note that the followers of HH Śivārāma Swami ("SRS") actually do believe that SRS is on the level of the Goswamis. For example, this is an extract taken from a Vyāsa-pūjā offering made to SRS this year by one of his disciples:

"In the future your name will become a prominent entry in the paramparā list and devotees will quote and speak of you with the same reverence and awe as we currently speak of *Rūpa Gosvāmī* or *Viśvanātha Cakravartī Ṭhākura*."

"I received *Issue* 84 a few days ago. Really packs a punch! (On every page!) *Jaya* Krishna, *Jaya* Rādhē."

- **Charles Trauth, Oregon, USA**

"Dear Krishnakant Prabhu,

Please accept my obeisances. All glories to Śrīla Prabhupāda. Just one little word to let

you know I received the *BTP Issue* 84. Well done once more. I particularly appreciate the article on page 3: 'ISKCON Fails Again to Reply to TFO'.

Just like Śrīla Prabhupāda never lived in a Gauḍīya Maṭha center but he was the one who received the full blessing of the whole *paramparā*, you never were formally initiated, but only the blind cannot see that you are a true disciple of His Divine Grace. Your preaching is so powerful, sharp and accurate. Of course it is *Kali-yuga* and we should not expect that everybody will sincerely turn back to Prabhupāda. But if they could just stop criticizing those who try to rectify the heresy which is going on, it will be nice, but they can't. If they stop criticizing you and the "rtviks" (as they call us) they will lose their *dhanam*, their *janam*, and their *sundarim*. They are not able to see that by doing so they will come closer to Śrī Caitanya Mahāprabhu Himself. We can be weak, due to our past habits since time immemorial, but why being stupid and try to justify our weakness???

Keep going, you're offering a great service to all the Vaiṣṇavas, Śrīla Prabhupāda and the whole *paramparā*. I bow down again and again and may be one day I will be as staunch as you in the service of His Divine Grace.

Your servant,"

- **Ānandamaya Dāsa, Isan, Thailand**

"I want to express my gratitude and appreciation for sending the magazine promptly.

Your servant,"

- **Kartik Verma, Vadodara, India**

"I am an avid reader of your wonderful magazine, when I manage to get hold of a copy. I firmly believe that Śrīla Prabhupāda wanted the *rtvik* system of initiation implemented. *Jai Śrī Kṛṣṇa*."

- **Mayadass Brijmohun, Franklin, Australia**

"It's a great initiative. Thank you for opening my eyes."

- **Shirish Desai, Jaipur, India**

"Hare Kṛṣṇa! My obeisances.

Thank you for standing up to the infiltrators denounced by Śrīla Prabhupāda.

Jaya Prabhupāda!"

- **Andrés Catella (ex-Avarttan Dāsa), Bueno Aires, Argentina**

"Hare Kṛṣṇa. I don't have any words to express my appreciation for your tireless service to uplift the truths about the Mission of Śrīla Prabhupāda, our dearest ISKCON Ācārya. I am very much happy and appreciate your kind



Śrīla Prabhupāda: Received the full blessing of the whole *paramparā*

service for IRM. With all my respects for your service to Śrīla Prabhupāda. You are blessed by our beloved Śrīla Prabhupāda to establish the truth. I kindly request you to accept my respectful obeisances.

Thank you very much.

Your servant,"

- **C.G. Agadi, Bangalore, India**

"Thank you for all of the efforts to restore the teachings Prabhupāda taught."

- **Robert Nolan, Cardigan, Wales, UK**

"I just received the *BTP* magazine and two books – *100 Deviations* and *The Book Changer*. What a pleasure to know that there are people out there that have created these works. I will enjoy reading them and talking about them to people I know. Thank you once more!

Warm regards,"

- **George Balabanian, Philadelphia, USA**

"Hare Kṛṣṇa,

All glories to Śrīla Prabhupāda.

I am here with humble obeisances asking to send me a free copy of *The Book Changer: The life and teachings of HH Jayādvaita Swami*. It will be like great mercy if I could get a copy of the same book. Thank you.

Servant of servants,"

- **Prince Deo, Biratnagar, Nepal**

"Hare Kṛṣṇa, Prabhu. I'm greatly indebted to IRM team for guiding me. *Haribol*, gratitude."

- **Kailash Kumar, Rajasthan, India**

"I met a couple outside a tube station distributing *BTP* and Prabhupāda's original books, and it's been a while since I've seen that pleasing His Divine Grace glint sparkle in the eye"

- **Rob Lury, London, UK**

"Any literature about and from ISKCON IRM will be more than welcome. May Lord Kṛṣṇa bless you all."

- **Manuel Baptista Cristiano, Berkshire, UK**

"As always, *BTP* brings a joy in this rotten

BTP Interactive (continued)

material world. It's true. I'm sure others feel the same. It's bittersweet, the joy comes from the amusing way you face the challenge of correcting the many aspects of *māyā* in ISKCON. Often this is turning comical and farcical. The bitter is the realisation just how foolish most of these persons are and thus a sharp reminder how dangerously fallen people in *Kali-yuga* are. *Padam padam yad vipadam na tesam*, dangerous in every step (*Bhāg.* 10.14.58)."

- **Madhusūdan Dāsa, Dumfries and Galloway, Scotland**

"I have recently received some magazines and I am really interested in them. They are excellent. Thank you, best regards. Hare Kṛṣṇa."

- **Celeste Ravera, Buenos Aires, Argentina (Translated from Spanish)**

"Hare Kṛṣṇa, I read your booklet. Thank you for the information. *Haribol!!!!*"

- **Giuseppe Serrecchia, Como, Italy (Translated from Italian)**

"Hello *Prabhū*, Thanks for all your work!!! Excellent job, thanks a lot. I want to know if I can help you in your service. Your answer is very important for me. I want that you know I am practice every day my English, reading and listening. In time you see me able for give some service I will be so grateful. Thank you very much. *Hare Rāma...*"

- **Pedro Bado, Trujillo, Peru**

"Thank you, Hare Kṛṣṇa, All Glories to Śrīla Prabhupāda and your service.

Sincerely,"

- **Jñānanātha Dāsa, New Orleans, USA**

"Thank you and well done. My homages."

- **Christophe Petit, Miami, USA (Translated from French)**

"My most sincere and respectful regards to the editorial team and devotees who are doing this great service. I want to know if you have social networks to follow you and be updated of news.

Your servant,"

- **Jayadeva Dāsa, Buenos Aires, Argentina (Translated from Spanish)**

"My humble obeisances to the devotees who do this work... I feel that on most occasions I forget the notification that I have received this beautiful gift, always keeping the flame of devotion burning. I remain at your entire disposal... All glories to Śrī Guru and Śrī Gouraṅga!"

- **Ishvara Dāsa, Madrid, Spain**

"I just received *BTP* by Kṛṣṇa's divine arrangement!! May Śrīla Prabhupāda continue

to be recognized more and more as our only saviour. Keep up the good work."

- **Pranav Dāsa, Washington, USA**

"Thanks for your magazine!"

- **Bruce Putnam Maharaja, Seattle, USA**

"Good work."

- **Luke Lagares, California, USA**

"Dear Krishnakant *Prabhuji*,

Hare Kṛṣṇa. Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

Many thanks for all your efforts for bringing the facts in the light for all the *BTP* readers.

Thank you for sharing this. I appreciate your efforts in making the wonderful *BTP*. Like other issues, this issue also consistently documents the consistent trends in continuous deviations and inconsistent contradictions! Great efforts to defend Śrīla Prabhupāda against all fake stories and cheating propaganda in his movement. Thank you for sending the *BTP*. It's really a garbage cleanser!

I have a question: What is an importance/significance of receiving *BTP* issues for those who have already accepted the fact that Śrīla Prabhupāda is their *dikṣā* guru? Many are receiving the *BTP* magazine, many are reading it, many appreciate the content. And, those who have already agreed with IRM continue to read and follow Śrīla Prabhupāda's books and his divine instructions. They have the following options to move forward:

1) Agree with IRM but discontinue receiving *BTP* (closed case).

2) Agree with IRM, want to continue to receive *BTP*, but remain only in the domain of the *BTP* reader (passive case).

3) Agree with IRM, want to continue to receive *BTP*, and want to do (or continue doing) activities within IRM, e.g. distributing *BTP*/translation, etc. (active case).

There can be other mixed cases. The common point among all three cases is that a devotee agrees with IRM, and continues to follow Śrīla Prabhupāda. Therefore, it raises another question: What is IRM's preference for what people should choose and why?

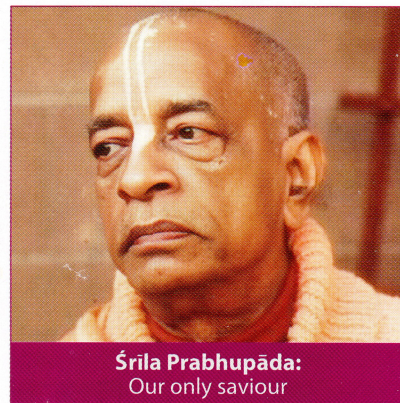
Thanking you very much.

Your servant,"

- **Rakesh Vaiwala, Surat, India**

Editor replies:

Please accept my humble obeisances. All glories to Śrīla Prabhupāda. We have found that *BTP* readers who agree with its conclusions still wish to receive it, and the importance/significance for why this is so will differ



Śrīla Prabhupāda:
Our only saviour

for each reader. We are happy if readers choose no 3), as then the mission to reach and convince all devotees to follow Śrīla Prabhupāda will be furthered.

"I appreciate all the educational material. All of this is fascinating and I thank you for making the information free of charge. I wanted to thank you for the books and the two *BTP* magazines. So far, I've read that summary edition of the magazine. Amazing. I had no idea that has gone on for basically the entire 47 years. I read that IRM's mission is reform back to the way it was prior to late 1977. Your organization does not want to split off.

Having read some of the materials that you sent me, I decided to go to the Sunday feast at the ISKCON temple closest to my home. Then a gentleman from the local temple spoke for 10 minutes and then the senior leader spoke for about 25 minutes. Prabhupāda was mentioned once in passing. It's very interesting because, in addition to the large *mūrti* of the founding *Ācārya*, they've got giant framed posters of Prabhupāda with words detailing milestones of his biography. And they did chant about him, I think.

They are downplaying him during preaching: As you have written, back in '77, '78 the 11 representatives needed to set the stage for them to be seen as initiating gurus. So, they are distancing themselves. Although the statue and posters are inconsistent with my speculation. My question is: How would a person who is going to an ISKCON temple for the first time set about learning and practicing while not wanting to be misled by the leaders and teachers who accept the deviations?"

- **Michael Rudnick, New Jersey, USA**

Editor replies:

In regard to your astute observations about how the ISKCON temple is both promoting and distancing itself from Śrīla Prabhupāda

BTP Interactive (continued)

pāda – you are correct they do both, because it is done as part of a strategy to “Bait and Switch”:

1) Bait: Promote Śrīla Prabhupāda to draw people in, as he and his story are much more compelling and attractive than the replacement GBC “gurus”.

2) Then Switch: after having attracted and drawn people in, make it all about themselves as much as possible to then draw people to themselves.

In regard to what a new person visiting the temple for the first time should do to avoid being misled – their best approach is to practise Kṛṣṇa consciousness away from the temple, as the movement is deviated and does not offer genuine Kṛṣṇa consciousness anyway.

Question and Challenges

“Your article the “Demon Vaiṣṇava Hoax”, BTP 84, I thought it was very interesting. So you’re saying basically that Śrīla Prabhupāda was against big feeding programs. Thanks for your service.

I think you have to be very brave to distribute your magazines at some of the bogus ISKCON events. I would suggest in the future, have a taser or something to protect yourself, then you can at least hold them off until you call the police. And make sure that you file charges.”

- Yamarāja Dāsa, Florida, USA

Editor replies:

Thank you for your appreciation, and concern for our safety. Please be assured that in addition to depending on Lord Kṛṣṇa, we also take all precautions to remain safe.

You state in regard to the contents of BTP 84 that:

“So you’re saying basically that Śrīla Prabhu-pāda was against big feeding programs.”

However, we never claim that anywhere, whether in BTP 84 or elsewhere. What we actually discussed was:

a) Whether the “story” of Śrīla Prabhupāda being moved to tears because he supposedly saw some children fighting over food in the garbage (“the garbage incident”) is true;

b) And whether Śrīla Prabhupāda introduced “big feeding programs” due to the “garbage incident”.

We then established that points **a)** and **b)**:

i) Are not based on the authority of Śrīla Prabhupāda.

ii) But rely on the authority of HH

Jayapātāka Swami.

Śrīla Prabhupāda introducing expanded *prasādam* distribution is documented by statements from Śrīla Prabhupāda, and we produced one of them in the BTP 81 article “Not Following POP Leads to Farce.” Thus, our point is not about the validity of expanded *prasādam* distribution itself, but why and how it was introduced by Śrīla Prabhupāda. The philosophical implications of this are discussed in the article on the next page.

“Hare Kṛṣṇa, Krishnakant Prabhu,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

I have received BTP Issue 84 and especially appreciate the Editorial article “The Unnecessary Controversy”. I have a question on *svārūpa-siddhi* related to this article.

Your second quote from Śrīla Prabhupāda in this article says: “**Indeed, the advanced uttama-adhikāri Vaiṣṇava devotee should be accepted as a spiritual master.**”

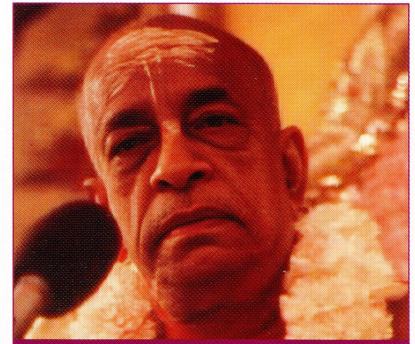
I reread *Nectar of Instruction*, Verse 5 and purport. In the paragraph right before that statement was made, Śrīla Prabhupāda says in part: “**When one fully engages in chanting the Hare Kṛṣṇa mahā-mantra, he gradually realizes his own spiritual identity.**”

In the Introduction to *Bhagavad-gītā* As It Is, Prabhupāda says in part: “**Every living being, out of many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called *svārūpa*. By the process of devotional service, one can revive that *svārūpa*, and that stage is called *svārūpa-siddhi* – perfection of one's constitutional position.**”

So it appears to me that Śrīla Prabhupāda, when he is talking about the advanced *uttama-adhikāri*, he is talking about someone who has reached the stage of *svārūpa-siddhi*. Do you agree?

Also, what is your understanding of how the revelation of one's identity takes place at *svārūpa-siddhi*? My understanding is the soul is reinstated in its original spiritual body for minutes or hours at a time and it directly experiences its identity and its original spiritual environment, even directly seeing the form of God it is eternally related to. Could you please analyze my understanding and let me know if you think it is correct or not.

Thank you for your service.



Śrīla Prabhupāda: Centre of GBC's “Bait and Switch” strategy

Hare Kṛṣṇa,”

- Richard House, Oklahoma, USA

Editor replies:

Thank you very much for your appreciation and question.

1) Śrīla Prabhupāda states that *svārūpa-siddhi* is realised by one who is “perfect” spiritually (see quote below in point 2). Śrīla Prabhupāda states that an *uttama-adhikāri* has reached such perfection:

“**The *uttama-adhikāri*, or highest devotee, [...] has attained the realized state of unalloyed Kṛṣṇa consciousness. [...] such a mahā-bhāgavata, or perfect Vaiṣṇava**” (NOI, Verse 5, purport)

“**the devotee is on the platform of uttama-adhikāri, perfect devotion**” (NOD, 17)

Thus, you are correct in your conclusion.

2) Śrīla Prabhupāda states that:

“We have got different types of relationship. That is called *svārūpa-siddhi*. *Svārūpa-siddhi*. When you are perfect in spiritual life, you will understand what is your relationship with Kṛṣṇa automatically. That is called *svārūpa-siddhi*. You have got original relationship with Kṛṣṇa. [...] So that is self-realization. When you will be perfect in love, in loving Kṛṣṇa, then in what status of life you will love, that you will understand... That will be revealed. That is called *svārūpa-siddhi*. So *svārūpa-siddhi* is not something artificial. When one becomes perfectly spiritually realized, then he understands what is his relationship with Kṛṣṇa and he begins his service in that relationship as father, as friend, as guru or as servant, like that.”

(Śrīla Prabhupāda, Lecture, 7/12/74)

Thus, at *svārūpa-siddhi*, the relationship is revealed automatically, and one then begins serving Kṛṣṇa in that relationship.

Hope this helps. Thank you.

Portraying Śrīla Prabhupāda as Conditioned

In previous issues (BTP 81, 83 and 84), we have exposed the fact that, although ISKCON India and ISKCON Bangalore may have been fighting in the courts over control of the ISKCON Bangalore temple, they are completely united in accepting the authority of GBC guru hoaxer **HH Jayapātaka Swami ("JPS")**, rather than Śrīla Prabhupāda, in regard to how Śrīla Prabhupāda started *prasādam* distribution on a large scale. Thus, both accept JPS's story that it happened only due to Śrīla Prabhupāda observing a "garbage incident" of children scavenging for food in the garbage. But, even if this story is not based on Śrīla Prabhupāda's authority, it is a fact that Śrīla Prabhupāda did start *prasādam* distribution. So why does it even matter why he may have started it, since distribution of *prasādam* itself is a bona fide activity?

The causes of action

The incidents mentioned below are taken from JPS's first version of the garbage story in *Back To Godhead* #13-4, April, 1978. And if we accept JPS's story of what happened as being true, then it means that Śrīla Prabhupāda's actions were due to the 3 factors given below.

Not acting on principle

Śrīla Prabhupāda heard some "commotion" and therefore he looked out of the window and saw the garbage incident, which then led him to order *prasādam* distribution to be expanded. This means that Śrīla Prabhupāda's supposed order only happened due to a perfect alignment of:

- a) Him hearing commotion;
- b) Looking out of the window at the correct moment;
- c) Seeing the garbage incident.

Thus, it was not that Śrīla Prabhupāda decided to initiate *prasādam* distribution based just on the *principle* that it was the correct action to take. But rather, it was brought about due to *random chance* – of looking out of a window at a particular time.

Acting on sentiment

As a result of seeing the garbage incident, Śrīla Prabhupāda's "eyes filled with tears", and it was being triggered emotionally in this way that caused him to then start "ISKCON Food Relief". Thus, for example, **Madhu Paṇḍit Dāsa ("MPD")**, ISKCON Bangalore's Temple President, giving his version of JPS's story, explains that Śrīla Prabhupāda was "*especially this triggered by seeing the poor children fight-*

ing" over the food in the garbage (MPD, Interview, 28/1/23).

Knowledge not enough

As a result of the garbage incident, Śrīla Prabhupāda proclaimed:

"How very hungry these people are – they are going to such trouble just to get some scraps of food! This is the house of God, the house of Kṛṣṇa – so everyone who comes here to their Father's house should be provided with a meal."

However, Śrīla Prabhupāda was aware:

- i) That hunger and poverty did exist in India;
- ii) That the temple was the "house of God" and thus it should feed whomever enters.

But, it still required him to actually see and experience fact i), before he was willing to act, and order fact ii) to be put into action.

The guru's pure actions

Having documented above how JPS claims Śrīla Prabhupāda was motivated to start expanded *prasādam* distribution, let us compare and contrast that with what Śrīla Prabhupāda teaches regarding how he acts.

"Pure understanding not sentiment"

Śrīla Prabhupāda states that:

"KC [Kṛṣṇa Consciousness - Ed.] is based on pure understanding, not by any sentimental provocation."

(Śrīla Prabhupāda, Letter, 19/11/68)

But JPS's story shows that Śrīla Prabhupāda did not act on a "pure understanding". Rather, his understanding needed to first be "triggered" by "sentimental provocation". Because only after seeing and experiencing an incident that brought him to tears, did he decide to act, despite already possessing the knowledge that hunger existed, and *prasādam* should be distributed as much as possible.

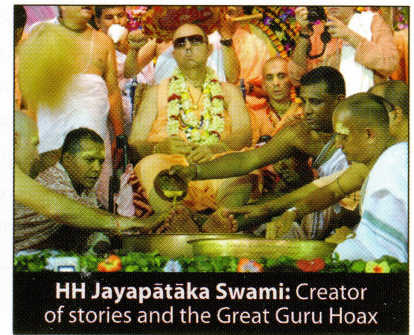
Philosophy

Śrīla Prabhupāda teaches that:

"No emotion. [...] Yes. So religion without philosophy is sentiment, and philosophy without religion is mental speculation. [...] We do not go by sentiment. We accept the superior order of Kṛṣṇa."

(Discussions with Śyāmasundara)

But the garbage story claims that Śrīla Prabhupāda did not act based on just the philosophy. Rather, the cause of action was due to a combination of: when he happened to look out of a window, what he saw, and being affected by what he saw. And to emphasise that it was all due only to something as



HH Jayapātaka Swami: Creator of stories and the Great Guru Hoax

mundane as just looking out of a window:

i) ISKCON Māyāpur has built a whole museum exhibit dedicated to this "Window of Compassion";

ii) MPD posted a cartoon on social media on 11/11/25 which explains that "It all started with a window".

Hence, not started due to the philosophy or an order of Kṛṣṇa. Because then neither the window nor the garbage incident would have even been necessary.

Corroborative proof

Thus, Śrīla Prabhupāda would not have acted how the garbage incident claims, and this is corroborated by the fact that there is no proof this "garbage incident" happened:

1) There is no authority for this story from Śrīla Prabhupāda. The story is based on the testimony of JPS.

2) The first recorded instance of this story is from JPS in the April 1978 issue of *Back To Godhead*, which was around the same time he started to *also* tell people a fake "story" of how he had just been "appointed" as one of the 11 "zonal ācārya" gurus, and thus perpetrated the Great Guru Hoax, Part 1.

3) There are at least 12 different versions of this story (see BTP 81), with even JPS, the source of the story, giving different versions himself!

Conclusion

Thus, the truth about how and why Śrīla Prabhupāda acts matters very much, since we should never portray Śrīla Prabhupāda as being anything less than the self-realised Ācārya who acts out of pure understanding *alone*. JPS's garbage story is being accepted as absolutely true, as if it had the same authority as coming from Śrīla Prabhupāda, and thus free from the errors made by conditioned souls. Which then leads to Śrīla Prabhupāda not being correctly portrayed as a self-realised Ācārya acting only on pure understanding.

Fake Quotes and Violent Threats

GBC voted-in guru **HH Śivarāma Swami** ("SRS") held a "mock debate" to defeat what he calls "ṛtvik", or the IRM's position that Śrīla Prabhubāda should not have been succeeded as ISKCON's *dikṣā* guru. However, the arguments he offers actually prove why this position cannot be defeated! SRS's statements from this debate, a video published on 13/10/25, are in the shaded boxes.

Makes up fake quote

"this is May 20th. [...] Śrīla Prabhubāda asked Akṣayānanda Mahārāja, "Are you ready?" **This is also recorded. You can listen to it if you listen to Prabhubāda.** "Are you ready to initiate disciples? I want to retire now.""

SRS refers to a supposed statement from Śrīla Prabhubāda in which he asks his disciple: "Are you ready to initiate disciples?" SRS claims the statement is from May 20th, 1977, and is recorded, and therefore anyone who wishes to hear it can do so, just by listening to Śrīla Prabhubāda speak it. SRS then refers to this "Are you ready?" quote another ***15* times**, such is his belief that this quote constitutes evidence for an order from Śrīla Prabhubāda to his disciples to become *dikṣā* gurus.

However, **no such recording exists!** In the last BTP issue, in the article "Are GBC Gurus on the Level of the Gosvāmīs?", we quoted SRS admitting that he was making stuff up, by "putting words in the mouth of the ācārya and Rādhā" in his "commentaries" on the intimate affairs of Kṛṣṇa with the *gopīs*. And now we again see him making stuff up and "putting words in the mouth of the Ācārya" by claiming the existence of recorded words from Śrīla Prabhubāda which do not exist.

More fake quotes

Apart from the fake quote just mentioned, the only other quote SRS offers as "authorisation" for successor *dikṣā* gurus is as follows:

"the authorization, he says he becomes the disciple of my disciple. He is a regular guru."

But, SRS simply gives yet another fake quote! Śrīla Prabhubāda actually states:

"When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple."

(Śrīla Prabhubāda, May 28th, 1977 Conversation)

Thus, the underlined part of the quote, which first mandates a specific successor *dikṣā* guru order before a "regular guru" and "disciple of my disciple" can even exist, is deliber-

ately **cut out** by SRS. He has cut that part out because no such order was ever given by Śrīla Prabhubāda. The above quote is from the May 28th, 1977 conversation, and SRS introduces this conversation by stating that it is in Satsvarūpa's *Lilāmṛta* book:

"But here is a conversation that devotees can find both in Satsvarūpa Mahārāja's Prabhubāda-Lilāmṛta"

In the "Lilāmṛta", Volume 6, it gives part of the May 28th, 1977 conversation as follows:

"They are their disciples," [...] They are the disciples of the one who is initiating. And they are my grand-disciples."

However the words underlined are not spoken by Śrīla Prabhubāda, but have been added by Satsvarūpa. Hence, again we have more fake quotes!

Condemns himself with violence

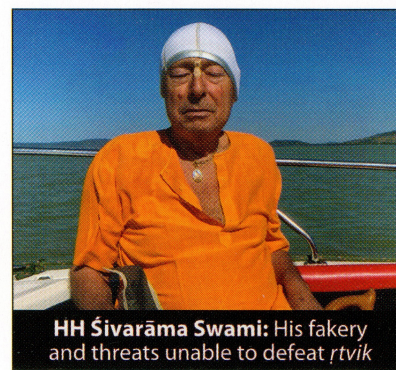
In addition to fake quotes, SRS also offers violent threats against those presenting arguments on behalf of the "ṛtviks":

"He doesn't say 'my direct disciple'. He says 'my grand-disciple'. [...] Why do you want to put words in Prabhubāda's mouth? Don't you understand that you're an offender? [...] You should be ashamed of yourself. [...] If you were in Vedic times, they would pour hot ghee down your throat or molten lead. You're a disgrace. [...] Take him down to the ocean, feed him to the sharks. [...] you get out of here before we beat you up."

SRS claims that such violent threats are justified if one is putting "words in Prabhubāda's mouth" and is thus an "offender". However:

1) In the first section, we documented that SRS himself had "put words in Prabhubāda's mouth", by claiming Śrīla Prabhubāda spoke some recorded words to Akṣayānanda Mahārāja, which do not exist. Therefore, according to SRS's **own statements**, because he is guilty of putting words into Śrīla Prabhubāda's mouth, **he** deserves the violence he has threatened on the "ṛtviks".

2) SRS claims that the "ṛtvik" argument "puts words in Prabhubāda's mouth" by not accepting that Śrīla Prabhubāda said "my grand-disciple". But Śrīla Prabhubāda never states "my"! In the previous section, we showed that the word "my" was added by Satsvarūpa in the *Lilāmṛta*, and thus it appears that SRS has simply borrowed and repeated Satsvarūpa's *Lilāmṛta* fiction. Hence, this would be yet another example of **SRS** actually



putting "words in Prabhubāda's mouth"!

SRS proves ṛtvik!

In the last section, we quoted SRS stating that "ṛtviks" "put words in Prabhubāda's mouth", because they do not accept that Śrīla Prabhubāda states "my grand-disciple", rather than "my direct disciple". We already noted that Śrīla Prabhubāda never states "my grand-disciple". Now, we can also show that Śrīla Prabhubāda does refer to his direct disciples:

"Satsvarūpa: so they may also be considered your disciples?"

In other words, they're thinking okay just exactly this: when Prabhubāda leaves the world everybody is his disciple.

Prabhubāda said: "Yes, they are disciples, why consider who?"

The underlined parts refer to SRS correctly quoting an exchange from the May 28th, 1977 conversation. SRS admits that the question put to Śrīla Prabhubāda by Satsvarūpa refers to the "ṛtvik" proposition, that after Śrīla Prabhubāda's physical departure, is "everybody his disciple"? SRS then admits that Śrīla Prabhubāda answers this question as follows:

"Yes, they are disciples."

Thus, SRS admits that Śrīla Prabhubāda says "yes" to the "ṛtvik" proposition, thereby destroying the whole purpose of this "mock debate" to show that "ṛtvik" was false!

Conclusion

1) SRS's "debating" technique consists of offering fake quotes and violent threats. But if one had any real evidence for the GBC guru system, one would simply present that and not need to resort to such techniques.

2) By using such fake quotes, SRS has to accept that he is a big "offender" and "disgrace" who deserves serious violence.

3) Using **real** quotes, SRS actually establishes the "ṛtvik" conclusion that Śrīla Prabhubāda remains ISKCON's *dikṣā* guru.

The False Dichotomy of *Ṛtvik* Initiators

One key reason for the conflict in ISKCON over who should be the guru, is the artificial creation of a false dichotomy between “gurus” and “*ṛtviks*”, in the matter of who is providing initiation. The excerpts in the shaded boxes are statements made on 21/11/25, “on behalf of the **ISKCON India Scholars Board (IISB)**”, the official “scholars” for ISKCON India.

False *ṛtvik* dichotomy

“the *ṛtvik-vādis* say that Prabhupāda’s so-called final order makes him the initiating spiritual master after his departure in 1977. But there is nothing in *śāstra* that says anything about this system of *ṛtvik* initiators.”

1) One cannot assume that the **spiritual** master is **blocked** from giving initiation if he happens to leave his **material** body. Because it is contradictory to assert that the *spiritual* master’s *spiritual* functions will depend on his *material* ability. Therefore, unless *śāstra* (scripture) actually states this “material blocking” principle, it would not even be **necessary** for *śāstra* to address the question of initiation in the spiritual master’s absence. One only needs to see if *śāstra* states this “blocking” principle. And it does not.

2) Śrīla Prabhupāda, the *dikṣā* guru, gives initiation. That someone may *assist* the guru in conducting the initiation ceremony, is not relevant to who is the initiator, because Śrīla Prabhupāda still remains the initiator. Thus, there is no dual system of guru initiations v. “*ṛtvik* initiators”, regardless of whether the guru is physically present or not. In all cases, Śrīla Prabhupāda is the initiator.

Thus, as there is no *separate* system of “*ṛtvik* initiators”, nor a “material blocking” principle, there is no need for *śāstra* to speak about something that **does not exist**. Therefore, *śāstra* does not prevent Śrīla Prabhupāda remaining the initiator in ISKCON.

The next spiritual master

“Prabhupāda said, “One who is now the disciple is the next spiritual master” [...] the next spiritual master is the present disciple [...] Prabhupāda expected his disciples to become qualified and become *dikṣā* gurus after him.”

The sentence in speech marks, “One who is now the disciple is the next spiritual master”, is from the purport of SB, 2.9.43. It is claimed that this sentence means that Śrīla Prabhupāda “expected his disciples” to “become *dikṣā* gurus after him”. Let us now use the simple act

of reading to see if this is actually the case. The facts are:

1) This sentence **only** states that the “next spiritual master” will be someone who is currently a disciple. This is not in dispute.

2) This sentence does **not** state that there will definitely be a next spiritual master after Śrīla Prabhupāda in ISKCON.

3) Indeed, the very next sentence Śrīla Prabhupāda writes makes it clear that there can only be a next spiritual master if the disciple is authorised to be one by following Śrīla Prabhupāda’s orders:

“And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master.”

Which would mean that unless the disciple had first been ordered to be a spiritual master by Śrīla Prabhupāda, he would not be “strictly obedient” to his spiritual master, but rather acting on his own initiative.

Thus, in conclusion, we can note that:

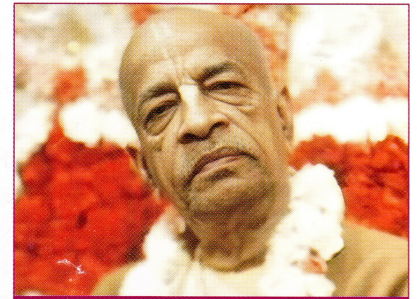
i) Facts 1)-3) are derived exclusively from exactly what Śrīla Prabhupāda wrote, and thus the sentence in question (“One who is now the disciple is the next spiritual master”) does not state what Śrīla Prabhupāda “expected”. Neither the sentence, nor the rest of the purport, even addresses this question.

ii) Hence, claiming that Śrīla Prabhupāda “expected his disciples” to “become *dikṣā* gurus after him” is not based on what Śrīla Prabhupāda actually states in this purport.

Double misunderstanding

“In order to make certain that we are not misunderstanding a point made by our guru, we also have to make sure our understanding is also harmonious and in line with the *śāstra*. Otherwise, we may be following Prabhupāda in a wrong way.”

It states that one can be certain that one is not misunderstanding the guru’s words by making sure that one’s understanding is in line with *śāstra*. But this would require that one has to *assume* that they *are* understanding the words of *śāstra*. Otherwise, one could not even use the words of *śāstra* to check the words of Śrīla Prabhupāda. But this is a contradiction, because if one is misunderstanding Śrīla Prabhupāda’s words, then there is no reason that they would also not be misunderstanding the words of *śāstra*. Thus, one could only check Śrīla Prabhupāda’s words with the



Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru destroys all false dichotomies

words of *śāstra* if one at least understood them both, otherwise one could simply be checking one misunderstanding with some more misunderstanding, and thus such a “checking” exercise would be self-defeating!

Understand what “parallel” means

“Hence it is necessary we not only make sure our understanding is in line with Prabhupāda but it must be in line with or harmonized with the words of the *ācāryas* and especially *śāstra*.”

It is claimed that “it is necessary” that “we make sure” our understanding is “not only” in line with “Śrīla Prabhupāda” but *also* the words of the *ācāryas* and *śāstra*. To prove this point, the following quote is given:

“there are three parallel lines – *sādhū*, *śāstra*, guru: saintly person, association of saintly person”

(Śrīla Prabhupāda, Lecture, 18/10/68)

The word “parallel” means that Śrīla Prabhupāda is saying that “guru, *sādhū* and *śāstra*” are *always* in line with *each other*. Therefore:

a) If you make sure your understanding is in line with Śrīla Prabhupāda;

b) Then it will already *automatically* be in line with *sādhū* and *śāstra*.

Hence, there is no need to check that our understanding is in line with Śrīla Prabhupāda *and also* *sādhū* and *śāstra* as claimed, as once you have done the former, the latter becomes *redundant*. And the proof for this is the very “parallel” quote that IISB had posted in order to prove the opposite. IISB simply needed to understand what the word “parallel” meant!

Conclusion

Once the false dichotomies between “guru initiation” v. “*ṛtvik* initiators” system, and Śrīla Prabhupāda v. *śāstra*, are realised, the dispute over the “guru” issue can easily be resolved. And Śrīla Prabhupāda will remain ISKCON’s initiating guru.

Śrīla Prabhupāda's "Practical Experience"

In the article on page 5, we established that Śrīla Prabhupāda did not request his disciples to produce a translation of *Bhakti-rasāmṛta-sindhu* ("BRS"). GBC voted-in guru **HH Devāmṛta Swami** ("DS") also addressed the issue of the *qualification* required to produce śāstric texts and transcendental literature such as *BRS*, which we examine below. Because, whether or not it was Śrīla Prabhupāda's request that his disciples produce *BRS* is only one part of the equation. Even if one believes Śrīla Prabhupāda did make such a request, (even though we showed on page 5 that he did *not*), in order to be able to *fulfil* such a request, one still needs to be *qualified* to do so.

"High quality" śāstra

In the same interview that we quoted on page 5, DS states:

"Upon Śrīla Prabhupāda's departure, I thought that would be it for the release of **high quality** transcendental literature. [...] So I thought that's it. We won't see any *śāstras* anywhere near what Śrīla Prabhupāda has given us. So that's the end of that."

DS correctly notes that, in order to produce "high quality" transcendental literature and *śāstra*, one needs to be *qualified* on the level of Śrīla Prabhupāda. However, then DS goes on to claim that:

"But his humble servants, after some time, after some decades, have humbly followed in his footsteps to produce texts, *śāstras* that are highly accurate. **High quality** *śāstras* that academics can admire"

DS claims that the current translators in ISKCON are also able to produce "high quality" *śāstras*, like those he just stated were given by Śrīla Prabhupāda. This is a very big claim. To verify if this is correct, we will examine what Śrīla Prabhupāda stated was the qualification required to translate new spiritual literature.

"Very realised" qualification

DS claims above that his translators are able to produce "high quality" *śāstras* because the translations are "highly accurate", which "academics can admire". DS thus emphasises that the qualification required for translation is simply the ability to translate. Śrīla Prabhupāda, however, states that translation ability is not enough. One also needs a *spiritual* qualification, as we will prove below. On May 28th, 1977, Śrīla Prabhupāda is asked specifically about the qualification needed to translate

new scriptural works that Śrīla Prabhupāda had not translated. And thus the answers below relate only to this, since translation of Śrīla Prabhupāda's books into local languages had already been routinely done for many years. Śrīla Prabhupāda answers by stating:

1) "A **realized** soul, must be. Otherwise, simply by imitating A-B-C-D will not help."

2) "Our translation must be documents. They are not ordinary... One cannot become unless one is **very realized**. It is not A-B-C-D translation."

(Conversation with GBC, 28/5/77)

To ensure there cannot be any misunderstanding or doubt about the qualification required for the translator, Śrīla Prabhupāda gives the same answer *twice*. He states that:

a) Simply being able to translate by mechanically giving the meanings of the words in an "A-B-C-D" fashion will not suffice. Thus, translation ability alone is not enough.

b) Instead, the translator also needs to be a "very realised" soul.

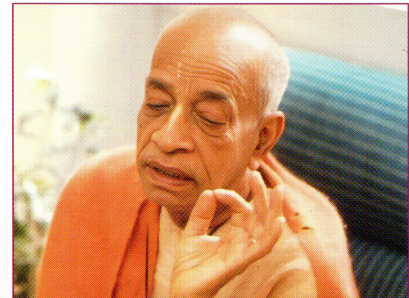
Thus, in addition to translating, Śrīla Prabhupāda makes it clear that the translator must also have *realised* the contents of the text being translated.

Must be self-realised

It has been claimed that by using the term "realised", Śrīla Prabhupāda simply means one who has some spiritual realisation rather than being a non-devotee. Therefore, any competent translator who is also a devotee will suffice. However, we can definitively settle the matter by noting that Śrīla Prabhupāda also makes a point of explaining what he means by his use of the term "realised". Thus, straight after Śrīla Prabhupāda makes statement 1) above, that the translator must be a "realised soul" since "imitating A-B-C-D" will not suffice, Śrīla Prabhupāda states:

"My purports are liked by people because it is presented as **practical experience**."

The purports are comments on the translated texts and they are appreciated because they are based on "practical experience". Thus, the subject matter being commented on, which would obviously automatically include the translated text being commented on, has been *realised* through "practical experience" rather than simply being a mechanical A-B-C-D imitation that had just been forbidden in relation to translations. But we know for a fact



Śrīla Prabhupāda:
Self-realised giver of *śāstra*

that Śrīla Prabhupāda's "practical experience" is that of one who is a self-realised person, i.e. one who is not a conditioned soul. Thus, Śrīla Prabhupāda *then* makes statement 2) quoted above, that the translator must be "very realised", to concur with the "practical experience" realisation he has just spoken about.

Thus, Śrīla Prabhupāda *equates*:

a) What he means by "very realised" in relation to one who translates;

b) with the "practical experience" of one who is "self-realised".

Hence, if we summarise the points and terms used by Śrīla Prabhupāda, we arrive at:

Realised soul → not imitation → practical experience → self-realised → very realised.

Thus, the translator must be "very realised" as in "self-realised", like Śrīla Prabhupāda.

Scriptures given by the ācāryas

That such a high qualification needs to be required to produce scripture should not come as any surprise. Because all the transcendental literature is passed down to us in *paramparā* by the *ācāryas*. Hence, as the current link in the *paramparā*, Śrīla Prabhupāda always insisted on producing **his** translations for us in all the books he provided. He did not depend on any conditioned souls or "scholars" to produce such literatures, no matter how qualified they may have been in being able to translate. Thus, the only example and precedent we have is that of a self-realised *Ācārya* translator providing such *śāstra* for us.

Conclusion

1) The translator of new scriptural works must be a "very realised" soul. Such realisation means being self-realised.

2) We can note that in ISKCON, even the gurus do not claim to be self-realised, never mind the humble translators! And, thus, this is not "high quality" *śāstra* like that produced by the *Ācārya* Śrīla Prabhupāda, as DS claims.

QNN (Quotes, Notes and News)

Fatal Consequences Application

In previous issues, we have been running our “fatal consequences” series, for both those who support the GBC guru hoax, and those who are against the GBC guru hoax and instead state that Śrīla Prabhupāda alone is the *dikṣā* guru for ISKCON (“*ṛtviks*”). We demonstrate how just one seemingly “small” error can be fatal and result in destroying one’s *whole* argument. The conclusion just given in the previous article, that the qualification of a translator of scripture is that he is self-realised, gives us another example of such a fatal consequence.

The latter cantos of *Śrīmad-Bhāgavatam* are translated by HH Hridayānanda Dāsa Goswami (“HD”), who is a GBC guru. The ISKM “*ṛtvik*” group from Singapore accepts these translations as being bona fide, even quoting them over Śrīla Prabhupāda’s translations for the same verses. However, this would then mean that:

1) They would also need to accept HD as being a self-realised soul, as that is the “very realised” qualification demanded by Śrīla Prabhupāda for bona fide scriptural translations.

2) This would then mean that they would also need to accept that HD makes no mistakes, as that is the qualification of one who is a self-realised soul:

“But in the spiritual platform, there is self-realized platform. There is no mistake, there is no illusion, there is no imperfect senses and there is no cheating.”

(Śrīla Prabhupāda, Lecture, 11/4/75)

3) If HD makes no mistakes, then he cannot be mistaken about his strong preaching that the GBC guru system is bona fide, he is a bona fide *dikṣā* guru, and that preaching the “*ṛtvik*” idea that Śrīla Prabhupāda is ISKCON’s *dikṣā* guru is completely false.

4) But this would mean that ISKM’s “*ṛtvik*” preaching that the GBC guru system is a hoax, and that Śrīla Prabhupāda is ISKCON’s *dikṣā* guru instead, is completely wrong.

Hence, just from accepting that HD’s translations are bona fide, the basis for the ISKM organisation’s whole existence as a separate “*ṛtvik*” organisation is completely destroyed.

Court Contradiction

There have been a number of court fights between the GBC and ISKCON temple presidents over ISKCON temple properties. These dis-

putes had arisen because the latter had come to believe that Śrīla Prabhupāda remains ISKCON’s *dikṣā* guru, i.e. they were considered by the GBC to be “*ṛtviks*”, though the actual court cases themselves did not deal with the “*ṛtvik*” philosophy.

1) The very first such case was between the GBC and then ISKCON Calcutta Temple President, Adridhāraṇa Dāsa;

2) Another was between the GBC and then ISKCON Long Island Temple President, Nimāi Paṇḍit Dāsa.

3) And yet another example is the one between the GBC and ISKCON Bangalore Temple President, **Madhu Paṇḍit Dāsa (“MPD”)**.

In cases 1) and 2), ISKCON Bangalore also supported both fights. However, in cases 1) and 2), the GBC won, and in case 3), the “*ṛtvik*” side won. Following this latter win, MPD made the following statement on 17/8/25 in his *Vyāsa-pūjā* offering, claiming that his court victory was vindication that the *ṛtvik* system is correct:

“our victory in the Supreme Court is nothing other than a direct blessings of Śrīla Prabhupāda who has vindicated our stand that only the *ṛtvik* system should be followed in ISKCON”

However, if this court win was a vindication from Śrīla Prabhupāda that the *ṛtvik* stance is correct, then it would mean, by the same logic, that in the earlier two cases in Calcutta and Long Island where the “*ṛtviks*” lost, the *ṛtvik* stand was *not* vindicated.

In the article on page 14, we quoted from a recent statement made by the ISKCON India Scholars Board (IISB), and in that statement they also quoted MPD’s “vindication” argument above, because there is a chance that even Bangalore’s recent court win could be reversed since the case is back in court again. Thus, if this were to happen, then by MPD’s own logic, the *ṛtvik* stand would again not be vindicated.

Thus, such “court vindication” reasoning cannot be correct, because the *ṛtvik* stand cannot be both vindicated and not vindicated via the courts, and thus both true and not true. Which is why court verdicts have no bearing on whether or not the *ṛtvik* stand is vindicated:

“A Vaiṣṇava ācārya is self-effulgent, and there is no need for any court judgment.”

(Cc., *Madhya-līlā*, 1.220, purport)

Hence, Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru will always be vindicated simply because he ordered that it be so, regardless of losses or victories in the courts.

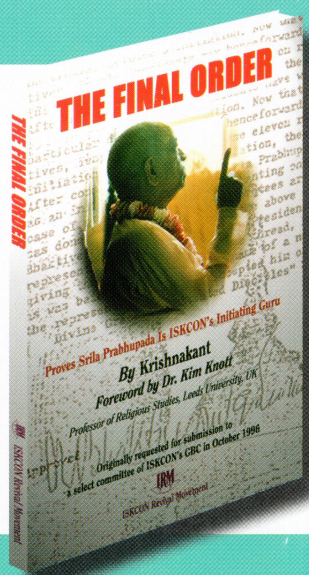
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